

Friendship

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TAIWAN
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CCA IN SEOUL

Bishop Cheung with Taiwan delegates Rev. Loh, Dr. Shiao, Miss Tsao, Rev. Lin, Mrs. Kao and Miss Wang. In the background, Rev. Yang and Dr. Hong



BISHOP'S MESSAGE

'Jesus Christ sets us free to serve'

This was the theme of the 8th Assembly of the Christian Conference of Asia which was held in Seoul, Korea from June 26 to July 2, 1985.

'For freedom Christ has set us free,' says St. Paul, 'therefore do not submit again to the yoke of slavery.' (Galatians 5:1)

There were 157 voting delegates from 17 countries or areas at the Assembly. In addition, more than 190 consultants, young people, fraternal delegates, visitors, press and CCA staff members attended.

A new General Secretary, the Rev. Park Sang-Jung, a member of the Korea Evangelical Church, was elected by secret ballot. We are grateful to the Rev. Dr. Yap Kim-Hao for his past twelve years of faithful service. He has been appointed by the Bishop of Malaysia (Methodist) as the Diocesan Administrative Officer. May God bless him and give him wisdom and vision to serve his own people in Asia.

All the participants were divided into three sections, then split up into twenty-four Bible study groups. The themes for the various sections were:

1. Struggling for freedom and fullness of life
2. Realizing the freedom and the unity of the Church
3. Fulfilling the servant ministry of the Church

Frequently, if not always, at conferences like this, discussion of reports is carried somewhat to extremes, especially in Asia, an over-populated continent which is still backward in industry and economy. The problems of exploitation, nuclear pollution, underpayment, child labour, sex discrimination, human rights, social justice, martial law, caste (India), colonialism, hegemonialism, etcetera are top and hot issues. However, no conclusions are reached or resolutions made.

As *Bishop Ken Mason* of the Anglican Church in Australia said: I have some difficulty in dealing with all the talk of oppression and suffering because I don't come from such a situation. Love all people and love your enemies is an attitude rather than a law. *Mr. Bonnie Mendes* from Pakistan said: I expected Servant Ministry to be a radical subject, but the thinking of the group was fairly conservative. The prophetic role of the church was very low in our discussion. *Mr. Bert Supit* of Indonesia said: I see the very diverse situations in Asia reflected in the discussions. Some are very militant and aggressive and very much involved in the political struggle, while some are moderate and would like to see the church involved in a more creative way.

The *Rev. Dr. Eka Darmaputera* of Indonesia asked: Which is regarded as theologically correct — to say that we are Indonesian Christians or Christian Indonesians? Further, he said, the Indonesian Government has for more than twenty years carried on the PANCASILA movement, which means 'Five Principles' — to believe in God, Humanitarianism, Unity of the country, Democracy and Social Justice. He concluded with 'Let the Church in Asia be the Church in Asia.' Do not compel them to be one and to give up their own cultural and traditional heritages.

Unity does not mean uniformity, so let us serve God according to his will and love him with all our heart, and with all our soul, and with all our might. We are not spectators but players. Jesus said: 'Go and do likewise.'

Yours in Christ

Pui-Yeung CHEUNG
Bishop of Taiwan

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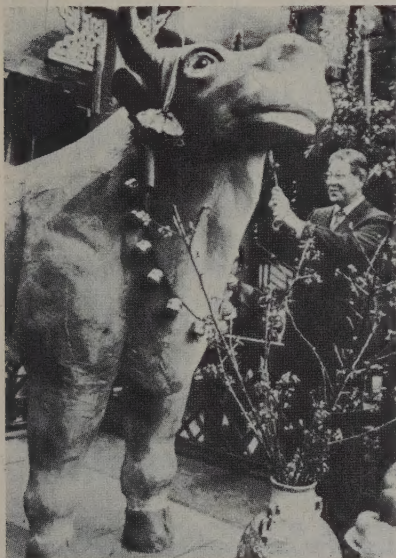


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春耕圖 江蘇出土的秦代石

“Diligently till the soil; sow the good seed: Bear the yoke; walk the path of righteousness.”

According to the twelve-year cycle of the Chinese Zodiac, the Lunar New Year which began on February 20th is the year of the ox or water buffalo.



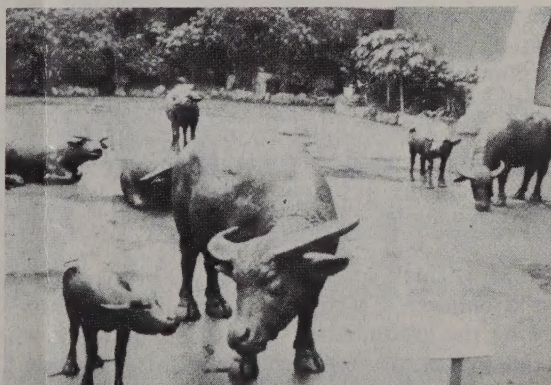
Pictures and symbols of this large farm animal began appearing well in advance on greeting cards and stamps, in advertisements and shop windows, and a department store even installed a ‘musical cow’ for the children to ride on.

Two special days fell within this period, this year both celebrated on the same day — Li-Chun (立春) is the festival which for thousands of years has heralded the arrival of Spring, and the day before it is Farmers’ Day. One custom observed was the striking of a bull to symbolise the start of the new agricultural year, the time when farmers goad their beasts out of their winter lethargy to plough the fields ready for the Spring planting. (This particular bull did not mind the beating!) In addition, this day saw the mass wedding of forty-two farming couples, to each of whom the Government Department of Agriculture and Forestry gave a washing machine, a rice cooker and a family medical kit, as well as presenting awards to four

hundred and sixty-five outstanding farmers from all over the island.

In front of the National Museum of History in Taipei stands a group of twelve life-sized bronze buffaloes sculpted by some industrial school students and contributed as part of a special exhibition for this year.

Inside the building, a painting is on display (next page) which illustrates an age-old Chinese tale, still told to urge on reluctant scholars. A small cow-herd named Lee-Mee (李密) was so determined to improve his education that he took his books with him to the fields,



hung the bundle from a horn of one of his charges and lay on its back reading as the herd grazed. This diligence in his youth brought its reward: he later became an official at the imperial court.

The ox, too, is renowned in China for its hard work. Other characteristics are its restlessness, fruitfulness, perseverance and submissiveness. In spite of the increasing use of farm machinery, the animal is still highly regarded as one of great usefulness, both during its active life on the farm and at the end of it, when it is killed, its meat



eaten and most other parts put to good use as well. Twelve years ago in "Friendship", Bishop James T. M. Pong suggested that in some ways the ox would be for the Chinese people a better symbol of the obedience, service and sacrifice of Jesus than the lamb, which is not really well-known here. Perhaps there is a thought, too, in the fact that in the farmer's life, the buffalo ploughing the field goes ahead of him doing the hardest part of the work for him.

As Bishop Pong wrote, "May we give sacrificial service to our Church like the ox to our farming in the Year of the Ox."

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The Reverend David Chee takes us on a tour of

HOLY TRINITY CHURCH, KEELUNG

Last year Trinity Church celebrated the twentieth anniversary of her presence in Keelung, the northernmost, rainy port-city of Taiwan. The early pioneers, as a mission from St. John's Cathedral, first met every Sunday on the upper floor of the Land Bank. The group grew and acquired a two-storey wooden building on the site where the present four-storey structure, completed in 1978, now stands.

In her twenty years, Trinity went through ups and downs in terms of congregating numbers, which is typical of most churches in Taiwan, where people seem to be constantly on the move. Incidentally, Keelung, which at present has some 300,000 inhabitants, is statistically the only city in Taiwan with a decreasing population, probably due to its proximity with Taipei, where the best of almost everything is to be found. At the moment, Trinity has an adult membership of over forty and a regular Sunday school of over twenty children. This number by no means tells the story of Trinity. To have a better idea of the church, a good way may be to take a tour of the building. So we will begin from the little enclosure into which we come as we step off the dust-laden road, heavy with all kinds of vehicles. (The dust comes from a neighbouring fertilizer plant.)

This small space of about 150 square feet is the playground of some of the neighbourhood children. Many are members of Trinity Children's Centre. A few steps up and we are on the ground/first floor of the building, where Trinity Bookroom is located. Although Keelung has over forty churches, this is its only Christian bookroom. It is run by a full-time manager who owns part of the enterprise, the other owners being Trinity and the Diocese.

Sale items range from Christian publications to tapes and gifts. Business is slow but the endeavour is meaningful since it provides contact with other Christians and some neighbours. The Vicar's office is also on the ground floor and from the office no passerby or potential friend is missed.

Moving down from the ground floor to the basement, we come to the Children's Centre, which has already made a name for itself in this part of the city. Started with a grant of U.S.\$3,000 from the Parish Church of Trinity in New York City, the Centre provides a library service, video programmes and lots of children's activities, all made possible through volunteers from the youth of the church. The Centre now has nearly two hundred registered members, all primary school children from the neighbourhood. A 'Sunday' school on Saturday afternoons is part of the evangelistic outreach programme in this social service set-up. The Centre also runs summer holiday programmes for children. This year, two camps were scheduled. One already held in July had thirty-one children attending, with a staff of ten young people to ensure tip-top attention. Last year, during the 20th anniversary celebrations, members of Trinity contributed N.T.\$100,000 (U.S.\$2,500) for the Children's Centre.

Up on the second floor is the very attractive, recently airconditioned chapel, where a service is held at 9:30 every Sunday. On alternate Sundays, this is a Sung Eucharist. Twice a month, Morning Prayer is said at this hour, after a said Communion service at 8:30. Morning prayer is also said on Wednesday mornings. A small, four-member female choir sings at every Eucharist, while the Sunday school members offer their songs at Mattins.

A door leads across to the Parish Hall on the second floor of the residential building next to the church. This floor was acquired only two years ago. A corner of the Parish Hall serves as a niche for Trinity Youth – small, but complete with an office table and a well-stocked bookcase/library. The Youth Group meets every Saturday and Bible Study is a core activity. The young people play a major role in the life of the church: choir, Children's Centre and regular janitorial work, since there is no paid janitor.

The Vicarage on the third floor houses Fr. David Chee, his wife Amy and their three children. Fr. Chee was Lay-Vicar of Trinity thirteen years ago when it was still the two-storey ramshackle, and his return posting was only three years ago.

The fourth floor is a girls' dormitory, providing accommodation only for twelve students from THE Keelung Girls' High School. Set up with assistance from the Diocese, the first intake of residents was in February last year. Since then, five girls have been baptised and two confirmed. This dormitory is a good service to the community as well as being a potential field for evangelistic outreach.

From a worn rooftop, in need of repairs, a panoramic view may be had of at least half of Keelung, including the famous Goddess of Mercy statue that greets every liner calling at Keelung Harbour, the eighth largest container port in the world. More than in many other towns and cities of Taiwan, folk religion shines and flourishes in Keelung. Almost every residence and place of business has a shrine. The Goddess of Mercy statue in fact stands atop a 'Buddhist Hill'. On the same hill, owned by a Buddhist society, there are also a large temple, a tall library of Buddhist collections, numerous pagodas and pavilions, and a playground.

Thus the work at Trinity of spreading the Gospel has never been easy, but it goes steadily on.

REPORT FROM GOOD SHEPHERD SOCIAL ACTION COMMITTEE

by Doug Ward

Months ago, at a retreat in Tamsui, Church members again discussed goals and ways of attaining them for the 1985 year. A recurrent need that was mentioned was that of outreach. (Members of Good Shepherd's Western congregation, during a pre-Christmas re-think and prayer about their church pledges, decided to increase these to provide extra finance for such outreach. Ed.) A committee was formed, consisting of Tony Price, Ellen Smith, Marina Lin and Doug Ward.

After one enquiry it became apparent that as well as the prosperous families of Taiwan there were those with real needs — medical treatment and education — and also abandoned families, not only in the southern mountain provinces but also in Taipei.

Thanks to some local people, especially Hope Phillips, a long-time resident of Taiwan, we settled on three organizations to support. Previously, Good Shepherd had given to St. Anne's Orphanage (run by the Roman Catholic Church), and we wanted to continue that commitment in 1985. World Vision Inc., an international Christian organization, has been involved in one project in Southern Taiwan to aid mountain people through educational supports and in major medical emergencies. The Pearl S. Buck Foundation aids Amerasian children who have been abandoned by one or both of their parents.

At a meeting with the Reverend Timothy Chuang from World Vision and Eva Fong from the Pearl S. Buck Foundation, we discussed the specific needs of each organization. Good Shepherd Church found several ways in which we could help with our donations.

A visit and some information

One Sunday morning in May, at the invitation of the Social Action Committee, representatives of World Vision and the PSBF attended the English service and told us more of their work with the underprivileged of Taiwan. Later the following letter was received from Heather Crombie, a PSBF volunteer: —

"Last Sunday Eva Fong and I had the pleasure of thanking the congregation for your generous donation to the Pearl S. Buck Foundation. After the service we encountered many people with a desire to know more about the lives of the Amerasian children and how they might get involved. There are many ways we can help these children. The first is through direct sponsorship.

Direct sponsorship involves discussing your interests with Eva, the director of PSBF in Taiwan. In this way she can draw up a list of children's names who are comparable with your desires for a sponsored child. If you want to sponsor one who is a girl between seven and twelve years of age, she can provide a list of names of children who meet that description.

You may determine the relationship you want. If it is strictly financial then a payment will be needed to cover the child's tuition expenses, etc. Some people prefer to pay once a year while others prefer a monthly payment. For this you will receive a receipt and any letters the child might send you. However a closer relationship is desired by most sponsors and is more beneficial to the child.

Most of our sponsors live in the U.S. and rarely have the opportunity to meet their child. Many only know their children through their letters. Sponsors living in Taiwan have a unique opportunity to meet their children at least once, if not on a more regular basis. Usually we arrange for a meeting in our office so that a case-worker, Doris, Judy or Elisa, can be there to act as translator and answer any questions. This meeting brings human qualities to the child's perception of a sponsor and vice versa. Ideally the relationship will evolve according to your understanding of the child's needs and your own desires.

Many of the children need more than a monthly check. Most are stigmatised by the label of illegitimacy. Sponsorship is an opportunity to build a feeling of self-worth for these children who are rarely recognized by their fathers, society or their government. If you have any further questions or ideas please contact Eva at (02)331-8690 or write to the Pearl S. Buck Foundation, P. O. Box 3438, Taipei."

CHURCH FETE AT GOOD SHEPHERD



The annual bazaar organized by the Friends of Good Shepherd, many of whom are parents of the kindergarten children, was a very cheerful affair. This is the special occasion on which people from the neighbourhood flock into the church grounds, some for the first, or only, time. The church is built in the style of the traditional U-shaped Chinese family home and on this fine day the courtyard looked very gay with the various stalls, one of the busiest of which was the one producing Chinese hot-dogs as fast as the battered saveloys could be fried in the pot of boiling oil. Small bags of

tiny green peaches and plums, kept cool in buckets of ice, were also popular, while the bank of raffle prizes was a centre of hopeful interest.

The Vicar, Fr. John Chien, was obviously enjoying himself when he took a turn on a different kind of rostrum to auction a large painting. Children were everywhere, sampling the edibles, competing at darts and expending some of their energy in the kindergarten playground, the more adventurous climbing up the slippery-slide.

The efforts of those who prepared for and worked at the fete were rewarded by a very satisfactory financial result as well as by the happy atmosphere. The money raised will be used to help fill the shelves of the students' library in the community centre.



In the last issue of FRIENDSHIP, we introduced one of our theological students. The other one is

MATTHEW LI



Matthew Li Wen Hui is a fourth generation Christian from a Presbyterian family in Chang Hua in central Taiwan. After his schooling there, he undertook tertiary studies at the Marine and Technical College in Keelung. It was here as a freshman that he first thought seriously about his life as a Christian. In one week he heard three of his fellow-students witness for Christ and, by what some would call coincidence, all three quoted our Lord's teaching about 'the true vine' (John 15:1-8). The thrice-repeated statement that God would prune off and throw away any barren branches made a deep impression on him and caused him to begin searching for the Faith as he had never done before. He also found himself faced with two questions: What role shall I play in God's redemptive plan? What is the most worthwhile way I can use my life?

After graduating from college, Matthew went to do his two years of military service. He was stationed near enough to Kaohsiung to be able quite often to enjoy contact with other graduates and students in an Evangelical Fellowship there, and to join in their Bible studies and listen to the guest speakers. He also met there his future wife. Quite early in their friendship he told her that there was the possibility of his one day becoming a pastor.

On his discharge from the army, Matthew and Lin Juo Fang were married, and his first job was with the Christian Tribune, which he edited for nearly a year. This is an interdenominational magazine founded by the Presbyterian, Anglican, Lutheran and Methodist churches, and our Dr. F. T. Ley is the Board Chairman.

Wanting to increase his knowledge of the Christian faith, Matthew then spent two years in full-time Bible study in Mu Cha in the south of Taipei. In this class, which was sponsored by an independent church, he studied Greek. Following this, he was for one year with the Conservative Baptist Press, during which time he worked on a third line, in Chinese, for a Greek-English interlinear translation of the Bible.

Matthew was still not satisfied, however, with his preparation for the future — he felt he had neither the knowledge nor the training to serve God as well as he might do. He therefore decided to 'knock at the door', as he says, of the Taiwan Theological College, and there he has now completed the second year of the Master of Divinity course.

While on the staff of the Christian Tribune, and also during the last two years, Matthew was introduced to other denominations and had the opportunity of worshipping in several different churches. He then decided, for various reasons, to join the Episcopal Church and, if it should be God's will, to seek ordination to its ministry. His field work, which has been at St. John's Cathedral under Dean Samuel Chen, has included liturgical training and participation in the worship and in the young people's Fellowship.

Please pray for Matthew, his wife and their daughter, Angel.

A FRIEND RETURNS

In July we were happy to welcome Canon Edmund B. Der when he paid a short visit to attend to some business. Canon Der was the first vicar of the Church of the Good Shepherd, and many friends there were very pleased to see him again and to lunch with him after the Sunday service. Before leaving Taiwan once more, Canon Der wrote the following comments: —

AS ONE OF THE FORMER CLERGY OF THE DIOCESE (1966-76) and a former parishioner of St. John's Cathedral (1954-58) I found it most interesting to come back to Taiwan for a brief visit (July 10-15). The culture shock had been great on the first two days, the sharp differences between Toronto (Canada) and Taipei, Keelung — the noise, the crowds, the chaos of traffic. But on the fourth day, and at my departure, I found Taiwan very dear and lovely. Recalling old memories, renewing old acquaintances, revisiting old familiar places like National Taiwan University, St. John's Cathedral, Church of the Good Shepherd, St. John's and St. Mary's Institute of Technology, etc. — in these places I had worked and laboured: the seeds I helped sow are now fruitful and blooming.

Under the leadership of Bishop Cheung I see so much progress and structural development. I'm sure spiritual deepening is equally the emphasis that has been in progress!

Shocked, surprised and lovingly reunited with Taiwan again! Yes, my two boys were born here too! Many ties had been established and the best of my life had been shaped from the soil and toil of Taiwan years.

May God richly bless the Diocese!

To the Bishop, Canon Der also wrote: —

"Thank you so much for your hospitality and especially for officiating at the Confirmation of Yeh Choi Wan.

I have seen so much improvement and progress in Taiwan and in the Church. I must congratulate you on your success. I'm sure with more and stronger communication and participation at every level of the decision-making process, the sense of belonging and devotion could be stronger in the Diocese and the growth will be more evident and significant.

Thank you so much for assistance in my transportation and lodging during my brief 5-day stay. Your staff have been of great help.

Re my father's bungalow in Keelung, the Diocese can at any time use the building. Should you find it profitable for *frequent use* for clergy or laity, then feel free to use it and pay for the rates and basic expenses, amounting to \$600 N.T./month. But only if there is a need for it! I don't want to create a need and ask the Church to solve our problem. So we trust the bungalow to David Chee's care.

Be praying for your Diocese which I love so much too!"



Canon Der (centre) revisits Good Shepherd

CORRESPONDENCE — Extracts from letters to Bishop Cheung from:

The Rt. Rev. Andrew Y. Y. TSU, the Country House, Box 436, 4830 Kennett Pike, Wilmington, Delaware 19807, U.S.A.

"I understand you are going to visit the U.S.A. early in September, and have expressed a desire to call on me in Wilmington, with a delegation of ten visitors.

This is to thank you very much for the kind thought of visiting me. But I am sorry to say that I am quite feeble in my present age and will not be able to entertain you and the delegation early in September. Will you please excuse me and save yourself the planned visit to Wilmington?

Later before the close of the year, I intend to send you a check for the work of the Church in Taiwan, to express my gratitude for all the blessings I have received from the Church.

Gratefully yours
Y. Y. Tsu"

The Rev. Roy W. Taylor, 131 Taunton Ave., Fordhouses, Wolverhampton, W. Midlands, England

"It is good of you to comment favourably on the Bible Studies. This Saturday I propose to mail the final section. The work will then have been completed.

When you visited us I mentioned the possibility of becoming the Overseas Missionary Fellowship's China Coordinator for the British Isles. That appointment has now been approved. I start work on 1st September. I shall become an official spokesman on Chinese affairs at all levels. I shall enjoy the research and the opportunity of sharing with others the great things that God is doing.

We shall continue to live in Wolverhampton, but in a different house. Please pray for us as we look for suitable accommodation.

Probably in April I shall make my first visit to China. Having such happy memories of my days in Taiwan, I am very much looking forward to visiting the Far East again."

A FOREIGNER LISTENS TO TAIWAN

How fascinating are the sounds of a new country! The noise of a city in particular has a myriad components and the hearer who pauses to isolate and try to identify some of them can learn so much of the way of life of its inhabitants. Taipei City is always busy — there is never an hour, day or night, without its indication of some kind of human or other activity.

A city-dweller is surrounded by mechanical sounds. Along the roadways the traffic rushes, imperious horns of buses and lorries honking, hooting and braying their demands for right of way, which are answered by the motorcycles' cheeky squeaks of "Well, we're here too!" as they dart in and out, and by the thunder of their charge across the intersections as lights turn green. In many garages, hammering and chinking tell of the doctoring of vehicles which have suffered from this constant competition. An allotment

nearby is being excavated for the foundations of yet another high-rise block. Seemingly alive steel monsters, heaving and swaying, creak, squeal, crash and whine, their din punctuated by workmen's shouts and the deep-throated protests of dogs challenging men and machinery.

In the buildings, concrete walls throb to relay the disharmony of the million motors outside and, the summer being now well established, with the churning of airconditioners battling against the heat from sun-baked roofs, walls and bitumen. Domestic noises mystify the stranger at first. The pounding and slamming from a

neighbour's kitchen, we discover, are the sounds of Mother's cleaver pulping meat or fish for making into balls and smashing the garlic and ginger for flavouring. They are as familiar to the Chinese family as the pop of an electric toaster to Westerners. So, too, is the roaring hiss as diced foodstuffs meet fiercely hot oil in the wok, emitting tantalizing odours.

A different kind of hammering comes from the opposite direction. What can the new tenant be making? Surreptitious investigation finds it to be shelves for an assortment of potted flowers and ferns — a small balcony garden nine storeys above the earth.

In the streets below, thousands of sounds mix, separate and mingle again like an audible kaleidoscope, with people carrying out their daily tasks. Printing presses clatter. Trucks laden with vegetables and fruit rumble in and out of the markets. Puppies yap in one pet shop, parrots squawk in another. Taxis pip-pip past every bus-stop in the hope that someone is in too much of a hurry to wait for the bus. A rusty bicycle squeaks by.

An unexpected rat-tat-tat-tat, rapid and deafening, fills the air for several seconds. What now? A machine gun? Not at all — just a long string of firecrackers being let off to drive away evil spirits and ensure prosperous trading for some place of business. Then this and all other sounds are momentarily swamped by the huge hollow swoosh of a jetplane descending towards the domestic airport.

Lunchtime approaches. Pots and bowls clank in innumerable eating-places, large and small; the whirring rattle of a wooden ratchet advertises delicious, finger-burning hot sweet potatoes roasting in their jackets in a transportable clay kiln at the street corner. A warning shout followed by a sharp loud report tells that another load of rice and peanuts has just exploded inside the rice-popper's gas-heated metal barrel and is about to be mixed with hot honey and sugar, set in a wooden tray, then marked and cut into squares for another of Taiwan's taste delights.

Suddenly the wail of sirens begins swooping up and down, halting the traffic and sending pedestrians indoors in a routine air-raid practice. In the stillness that follows, sparrows and other city birds can be heard chirping to their mates or squabbling over some crumb on the footpath, while from the roadside trees hundreds of cicadas proclaim in an enthusiastic if somewhat scratchy chorus that they, at least, are enjoying the summer's heat.

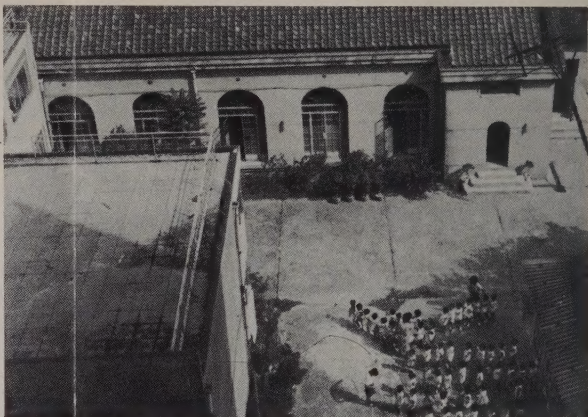
Now through the hubbub of busy life there filter spasmodic strains of melody — a 'music-box' rendition, greatly amplified, of Greensleeves, or it may be the Love Story theme or La Donna e Mobile — stopping and starting and coming nearer. Ah, surely that's the ice-cream man, and it's so hot today! But don't be deceived: this jingle announces the approach of the big blue garbage van and the interruptions occur each time it pauses to let the collectors leap off to snatch up the plastic bags and woven baskets of refuse.

Other workers are also on the move all day. Street vendors peddling three-wheeled carts around the lanes cry their wares or offer to buy waste cardboard and secondhand goods, their musical phrases calling to mind Molly Malone's "Cockles and mussels!" and the Australian greengrocer's "Fruit-O!" Some of these have been recorded and from a small box on the cart a loud electric voice intones the message again and again. Such a call may be



heard even at midnight as a seller of snacks cycles slowly along looking for late customers, perhaps some of the thousands of students still at their books.

Many of Taipei's sounds, in fact, are those of music. The Cathedral kindergarten begins its day with a variation of Jingle Bells at which the children, skipping, hopping and chattering, converge on the yard and line up for their morning exercise routine. This is performed, with gusto, to a number of tunes including a sort of rondo version of Comin' Through the Rye, played alternately in marchtime and in waltztime, and ends with the singing of a children's national song, during which the flag is raised. Then, to another piece on the piano, the small smock-clad figures troop happily into the classrooms.



In an apartment block's main lobby, the caretaker whiles away his evening hours on duty watching a small TV set, which emits either the grunts and puffs of kungfu antagonists or the high-pitched nasal tones of traditional Chinese opera, with its mainly percussion accompaniment. Further along the street, what greater contrast could there be than the American pop-music blaring from a small shop advertising its cassette tapes?

The people of Taipei love to sing and have few inhibitions about doing so. A taxi-driver livens up his often lonely day by joining his falsetto with the soprano's crooning of a modern Japanese song on his car radio. A young father wanders along the footpath singing cheerfully, his small son trotting behind and piping an echo. Round and round the bus-stop post swings a little girl as she fills in her time of waiting with a Chinese translation of "One little, two little, three little Indians". A cyclist coming along the road entertains himself and drivers and pedestrians in the vicinity with his tuneful baritone, while in the bus a passenger hums thoughtfully on her way home from work. So popular is singing as a pastime that guests at student and office parties are quite commonly called upon to give a song, and the radio advertises a sound system by means of which a would-be vocalist can combine his voice with a favourite accompaniment and then receive an electronic rating of his performance. One very well-known TV programme invites its studio audience to judge between its current amateur 'king or queen of song' and the week's challenger. One of the longest-reigning tenors was a local dentist.

Another kind of music, much louder, is that which emanates from a funeral procession. In one or more of the flower-covered mourning coaches sit players of various instruments, usually with microphone and loud-speakers as well. The timbre of the principal notes thus broadcast is reminiscent of the drone of bagpipes. Alternatively, some processions have a coach-borne electronic organ which bathes the surrounding area in waves of a tremulous Chinese melody, or perhaps "Abide with me", if the funeral is a Christian one.

But listen, too, for the gentler sounds. Across a valley in a northern suburb, the cool, moist morning air carries the army bugle's reveille, while racing pigeons wake up in their small rooftop houses in the city and greet each other in bubbly murmurings. Later, bell notes of the Westminster chimes, rather surprising as they ring out across elaborately decorated temple roofs and others with curled corners, mark the passing of working hours. On a seat outside a shop, a mother lulls her fretting baby. The strains of a violin thread their way from a building out into the lane, and children's laughter floats up from a small park — a tiny round pool of green hemmed in by its tall rectangular cement neighbours.

And everywhere, people talking. Their sing-song tones rise and fall, baffling and intriguing the foreigner and demanding so much of the week's allotment of language-learning time. What a happy feeling of relief comes when at last these and others of China's multitude of sounds begin to lose their strangeness and to become a meaningful part of the newcomer's life in Taiwan!